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A Dream Deferred?

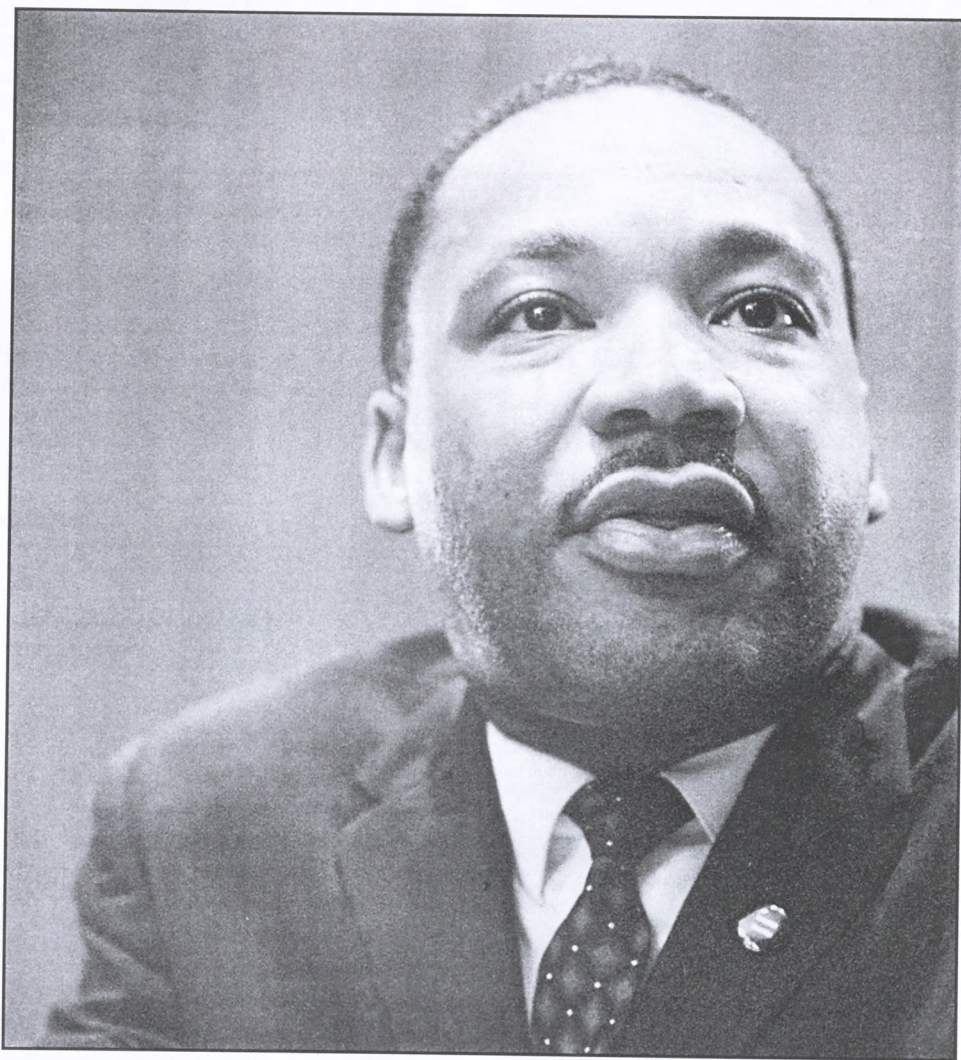
Reflection by John C. Richards, Jr.

*"What happens
to a dream deferred?*

*Does it dry up
like a raisin
in the sun?"*

from "Harlem"
by Langston Hughes

As I sat and watched Barack Obama's victory speech after the Iowa caucus, I remember being amazed at how far we have come as a nation. Not only do we have an African-American candidate with a good shot to win the Democratic nomination for the presidency, there is just as much chance that a female could win the same nomination. My, how far we have come from the days of gender and racial inequality. As I sat there amazed, I was hit with a harsh reality. Although there has been significant progress, there still remains much work to do. In 1963, Dr. Martin Luther King delivered one of the most profound speeches of our time, known by many as the "I Have a Dream" speech. In the wake of the celebration of the life of one of the greatest prophetic voices of our time, I want to posit that we have failed miserably in taking up the mantle of Dr. King. I assert that the "dream" that he spoke of in his famous discourse on the steps of the Lincoln Memorial has yet to come to pass. In fact, I believe that Dr. King's dream has been deferred. That simply means that, for many, it has been put off or postponed. Even worse, many believe that it has already been realized. However, there remains work to be done. Langston Hughes asks a rather weighty question in the above quote. What really does happen to a dream deferred? Personally, I do believe it dries up like a raisin in the sun.



With respect to King's dream, I believe it has the possibility of drying up amidst complacency, contentment, and a false sense of consummation.

Case in point, I'll let you all in on some attorney water cooler talk I had a few days ago with one of my colleagues. We sat and discussed the Iowa caucus and how exciting it was to see an African-American and female candidate both with legitimate shots to run the country.

However, he said something that really bothered me. Although he prefaced it with the statement that he was an "idealist," he felt that the color/gender divide had been nearly eradicated. He began to list several African-Americans with crossover appeal in the culture (including Denzel Washington, Halle Berry, and Beyonce). I retorted with a simple

Continued on page 10

SEMI Relevant

I was inspired the first time I read Dr. King's "I Have A Dream" speech in the fourth grade. It was (and still is) encouraging to see that there was a Christian who seemed to be doing his part in taking care of the poor and the widowed.

Dr. King is still influencing us today, as evidenced by the depth of writing in this issue. He is a spectacular role model, and someone who we can look back on as an example of a good citizen of the Kingdom of God. So I figured only his words, and the words of one of my favorite poets, Langston Hughes, could provide some perspective.

"The battle is in our hands. And we can answer with creative nonviolence the call to higher ground to which the new directions of our struggle summons us. The road ahead is not altogether a smooth one. There are no broad highways that lead us easily and inevitably to quick solutions. But we must keep going." -Dr. Martin Luther King, Jr.



*"I, too, sing America.
I am the darker brother.
They send me to eat in the kitchen
When company comes,
But I laugh,
And eat well,
And grow strong.
Tomorrow,
I'll be at the table
When company comes.
Nobody'll dare
Say to me,
'Eat in the kitchen,'
Then.
Besides,
They'll see how beautiful I am
And be ashamed—I, too, am America."*
-Langston Hughes

-Ben Cassil
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the SEMI

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Winter 5	Jan. 21

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ANNOUNCEMENTS

celebrate
faithfulness!

Move On
Martin Luther King, Jr. & Coretta Scott King
celebration

*You have stayed long enough
at this mountain. Resume your journey...
Go in and take possession of the land
that I swore to your ancestors.*

Deuteronomy 1:6,8

Teresa Fry Brown
Candler School of Theology

Wednesday, 10:00 A.M.
Travis Auditorium
January 16, 2008

all-seminary
chapel

Jars of Clay

Reflection by Nicole Rivas

The other day a friend of mine was listing for me the individuals in history that he considers to be true men of God. Surprisingly, when he got to Dr. Martin Luther King, Jr. he hesitated. Apparently, he was not sure if Dr. King, despite all his accomplishments, could truly be called a man of God because "you know, he had that thing for women." I had heard this rumor before, and generally considered it to be baseless. But to my own astonishment, I did not react with indignation. Instead, I felt a giggle welled up inside of me as I thought, "I guess you have never heard of David," who also had "you know, a thing for women." In the end, I kept my giggle to myself, deciding instead to point out to my friend that such rumors were unproven, sparing us both from the more prickly discussion of how a person (like David or Abraham or Moses, and yes, even Dr. King) could be flawed and nevertheless be a man after God's own heart. The question, however, continued to haunt me long after our discussion: why does God insist on using broken people to do great things?

The most obvious answer is that God has no real alternative. After all, we are all flawed in one way or another. If God waited to find a perfect human being to do His will, He would never get anything done! Instead, God chooses to place "treasure in jars of clay to show that this all-surpassing power is from God and not from us." (2 Cor. 4:7)

Knowing that Dr. King was human, that he had flaws, fears, and doubts, does not prompt me to judge him. Instead, it encourages me to greatness in God despite my own shortcomings. What was true for Dr. King is true for each one of us: the treasure hidden inside of us is no less valuable simply because the jar is cracked and tattered.

This fact should encourage you to strive to do great things for God, regardless of who you are, what you have done, or where you have been. You do not need to be perfect, or even close to perfect, to be great. As observed by Dr. King, "Everybody can be great...because anybody can serve...you only need a heart full of grace and a soul generated by love."

If perfection is not a prerequisite for

greatness, what is? Well, there are many things that define great men and women of God. For a more detailed discussion, pick up a Bible. For our purposes, I identify only three of the most common characteristics of great men and women, using Dr. King's own words as a guide.

1. Know God

"To be a Christian without prayer is no more possible than to be alive without breathing." -MLK

Abraham was a liar. Moses was a hot-head, and David was a philanderer. The one thing these men shared that distinguished them from countless others that have allowed sin to derail their lives is that these men knew God. They knew God intimately. They talked with Him daily. And, no matter what they did or how far they fell, they were determined to stick with God no matter what. If you want to be truly great, stick with God no matter what. No matter how many mistakes you make, no matter how many times you fail, be resolved never to be separated from His grace. Pray unceasingly, and learn to know His voice so that you never confuse His voice with the voice of other people.

2. Embrace Your Uniqueness

"Human salvation lies in the hands of the creatively maladjusted." -MLK

You are different, strange, quirky, weird, etc. Accept it, get over it, and allow God to use it for his Glory! Dr. King thought differently, saw the world differently, and responded to his circumstances differently than most people. We now celebrate him for that fact, but that was not always the case. His "differentness" often generated fear and uneasiness not only in his enemies, but also in his close friends and family. People called him a fool, crazy, a troublemaker. The truth is that there will always be people that misunderstand you or disapprove of your dream. The need for their approval is a hindering block to going all the way with God. Follow God in love and humility, embracing your uniqueness, and let everyone else follow you.



3. Stay Encouraged

"We must accept finite disappointment, but never lose infinite hope." -MLK

Abraham never saw his offspring become a nation. Moses never set foot into the promise land. And, Dr. King never lived to see the Dream become a reality. Truly great dreams take more than one lifetime to accomplish, which means that the person who begins the work will often never see it completed. For this reason, if you place your hope in immediate results, you will frequently find yourself discouraged and disappointed. Instead, place your infinite hope not in what you can see, but in what God says will be. Everyone at some point becomes weary and tired, but "those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not faint." Isaiah 40:31 (NIV). **S**

Nicole is in her third quarter of the MAT general track degree. She moonlights as a litigator. Wow, a real grown-up job! I wonder who would win in: Rivas vs Matlock? We may never know.



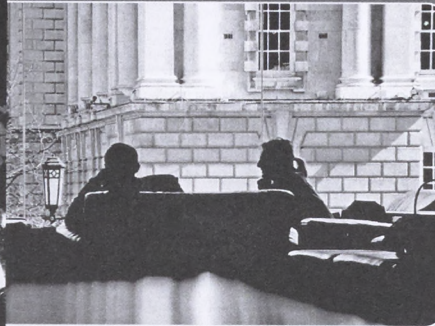
ANNOUNCEMENT

The Fuller Symposium
on the Integration
of Faith and Psychology

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School of Psychology

[religion and therapy]
FUTURE DIRECTIONS



MARK R. McMINN, PhD, ABPP/CI is a professor of psychology at George Fox University in Newberg, Oregon. McMinn received his PhD in clinical psychology from Vanderbilt University. He helped start the PsyD program at Wheaton College, Wheaton, Illinois, where he later assumed an endowed chair position.

He has been a licensed psychologist since 1985 and board certified (ABPP) since 1995. McMinn is past president of APA's Division 36 (Psychology of Religion) and the author of various trade books, professional books, and journal articles. Primary areas of research interest include clergy-psychology collaboration, clergy health, the integration of psychology and Christianity, and contemplative prayer.



KEITH G. MEADOR, MD, ThM, MPH, is professor of psychiatry and behavioral sciences and associate professor of medicine at Duke University Medical Center where he is codirector of the Center for Spirituality, Theology, and Health. His scholarship includes research in practices of caring and the health of faith communities and clergy.

He established the Theology and Medicine program at Duke Divinity School and has given leadership to varied programmatic initiatives. A physician and board-certified psychiatrist, his work builds on his clinical, research and teaching background in mental health, pastoral theology, and public health. He has co-authored the book, *Heal Thyself: Spirituality, Medicine, and the Distortion of Christianity*.



The Fuller Symposium on the Integration of Faith and Psychology was established to encourage the discovery of new relationships between the Christian faith and the disciplines of psychology.



MARSHA LINEHAN, PhD, is a professor of psychology, adjunct professor of psychiatry and behavioral sciences at the University of Washington and director of the Behavioral Research and Therapy Clinics. Her primary research is in the application of behavioral models to suicidal behaviors, drug abuse, and borderline personality disorder.

She is an APA fellow, a diplomat of the American Board of Behavioral Psychology and is currently president, Division 12 of the Society of Clinical Psychology. She has written four books, including two treatment manuals: *Cognitive-Behavioral Treatment for Borderline Personality Disorder* and *Skills Training Manual for Treating Borderline Personality Disorder*. She serves on a number of editorial boards, and has published extensively in scientific journals.



WILLIAM R. MILLER, PhD, is emeritus distinguished professor of psychology and psychiatry at the University of New Mexico (UNM), where he joined the faculty in 1976. He served as director of clinical training for UNM's doctoral program in clinical psychology and as codirector of UNM's Center on Alcoholism, Substance Abuse and Addictions (CASAA).

Dr. Miller's publications include 40 books and over 400 articles and chapters. He has served as principal investigator for numerous research grants and contracts, founded a private practice group, and has served as a consultant to many organizations. He maintains an active interest in pastoral counseling and the integration of spirituality and psychology.



F. LeRON SHULTS is now professor of systematic theology at Agder University in Kristiansand, Norway, after teaching at Bethel Theological Seminary in St. Paul, Minnesota.

Shults has coauthored two books with psychologist Steven Sandage: *The Faces of Forgiveness* and *Transforming Spirituality*. He has published over 40 book chapters and articles, including articles in the *Journal of Psychology and Theology*. Dr. Shults received his PhD in theology and philosophy from Princeton Theological Seminary, Princeton, New Jersey, in 1998 and a PhD in educational psychology from Walden University, Minneapolis, Minnesota. He is an alumnus of Fuller Theological Seminary where he earned his masters in theology in 1987.

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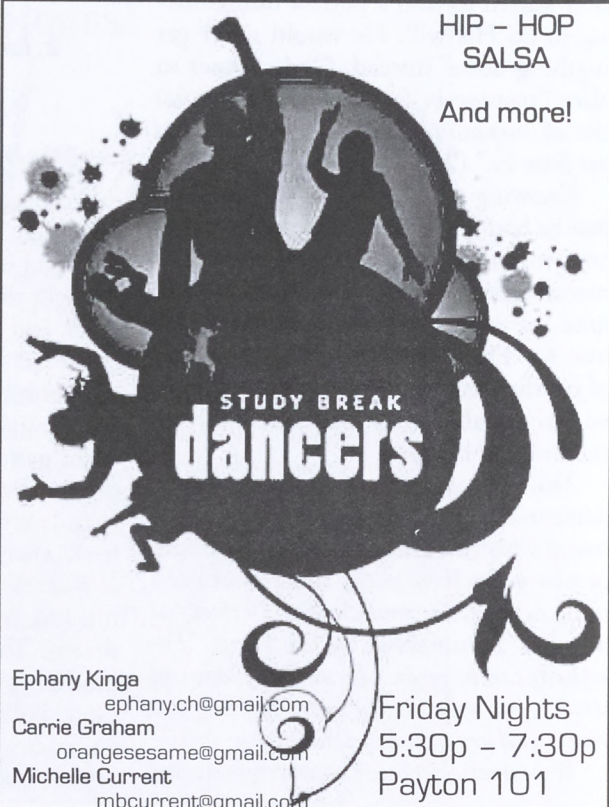
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Understanding the Cultures of Other People

Reflection by Debbie Jones

Before writing this article, I was asked the question: "What can we gain from understanding other cultures?" This particular question caused me some distress because it is complacent in nature. When a person or a group of people are viewed as complacent, they are regarded as ignorant and foolish because they do not seek understanding or wisdom for themselves, and are therefore relying on others to think for them. They are victims of their own ignorance. A more appropriate question to ask is "What have you gained from understanding people from different cultures?" This question explores one's intellect and spiritual growth. In answering this question I explored both my internal realm and my external realm.

In exploring my internal realm, my spiritual end, which I express through my belief in Jesus Christ, my morals, ethics, and the essence of who I am; I discovered that I am who I am as a result of understanding people from other cultures. I must connect and understand others within their cultural context, so I can understand their perspective of my identity in relation to theirs. Martin Luther King, Jr. said it best when he stated, "I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be." This is the inter-related structure of human reality. Only by understanding other cultures will I be able to lead others to Christ, because I will be able to communicate and interact appropriately within the different realms of the body of Christ. By not seeking to understand people from different cultures I will lose the ability to operate effectively within the body of Christ and I will not be producing fruit for the Kingdom of God.

In reviewing my external realm, my means in this world, which is complex and consists of the mechanisms I utilize to live, I again gain a tremendous benefit from understanding people from other cultures. I have gained a great sense of appreciation for people that do not look or act like I do. It takes a strong, intelligent, and confident person to be whom they truly are when others are conform-

ing to mainstream society. I embrace different lifestyles that express the beauty in which God has allowed all people to partake. I gain knowledge and freedom in knowing that I do not have to process what other people have in order to live a healthy and godly life. Because of God's grace and mercy that He has bestowed on my life I do not have to look, act, or think like everyone else. I do not have to conform to the ways of this world (Romans 12:2). Furthermore, as a Christian, I must seek to reach out to others for the purpose of winning souls for Christ. Yet I am mandated to be a nonconformist.

What I gain from understanding people from other cultures is how people function in their cultural context in the midst of what is going on in the world. I gain insight on how a person operates in society because of their social context. I strive to be like the Apostle Paul when I am interacting with people who do not think or even function like me. Colossians 2:2, Paul proclaims "My purpose is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ." And as I interact with people from various cultures I am constantly reminded of MLK, and I know that I must choose to either be a molder of society or I will be molded by society. As a Christian I have decided that I will be a nonconformist, that I will be a molder of society, and therefore I will participate in history, and not be defined



and made by history.

People who seek to understand other cultures are less likely to experience compassionless detachment, and are less likely to be arrogant individuals. Moreover, these people will not fail at responding to the needs of their brother and sisters. A person who seeks out knowledge and understanding possesses wisdom, because they, through experience, will understand how to better improve lives through their engagement with others. **S**

Debbie is a second-year MDiv student. If you see her rockin' out with headphones on, she is probably listening to "You Brought the Sunshine" by the Clark Sisters. Rock on, Debbie.



There are 20,000 species of butterflies in the world. That says a lot about God (God loves variety). It also says a lot about people (we love to classify and label things). So it is no surprise that people have for centuries classified and labeled people, and in a variety of ways. "Racial" classifications, typically driven by skin color and to a lesser extent hair color/texture, have been particularly popular. Which reminds me of a nagging question: Why skin color? I mean, "races" could have been defined on the basis of height. For example, a "tall race" could have been defined (taller than average, which happens to be coincident with mostly dark and light skinned people); a "medium race" (medium height and coincident with mostly light or medium skin color); and a "short race" (coincident with medium or, in rare cases, dark-skin). What I've discovered is that there is no scientific reason why skin color has historically been emphasized as the basis of race. Of course, people in particular geographic areas may differ in certain physical characteristics from those in other geographic areas. Skin color, for example, tends to vary from light in the north to dark in the tropical areas of the south—a physiological and evolutionary adaptation. But there has been no association found between skin color and hair texture, or even nose shape. Thus, attempts to divide human beings into biological populations (races) are, according to the American Anthropological Association, "both arbitrary and subjective."

Sociological Consequences

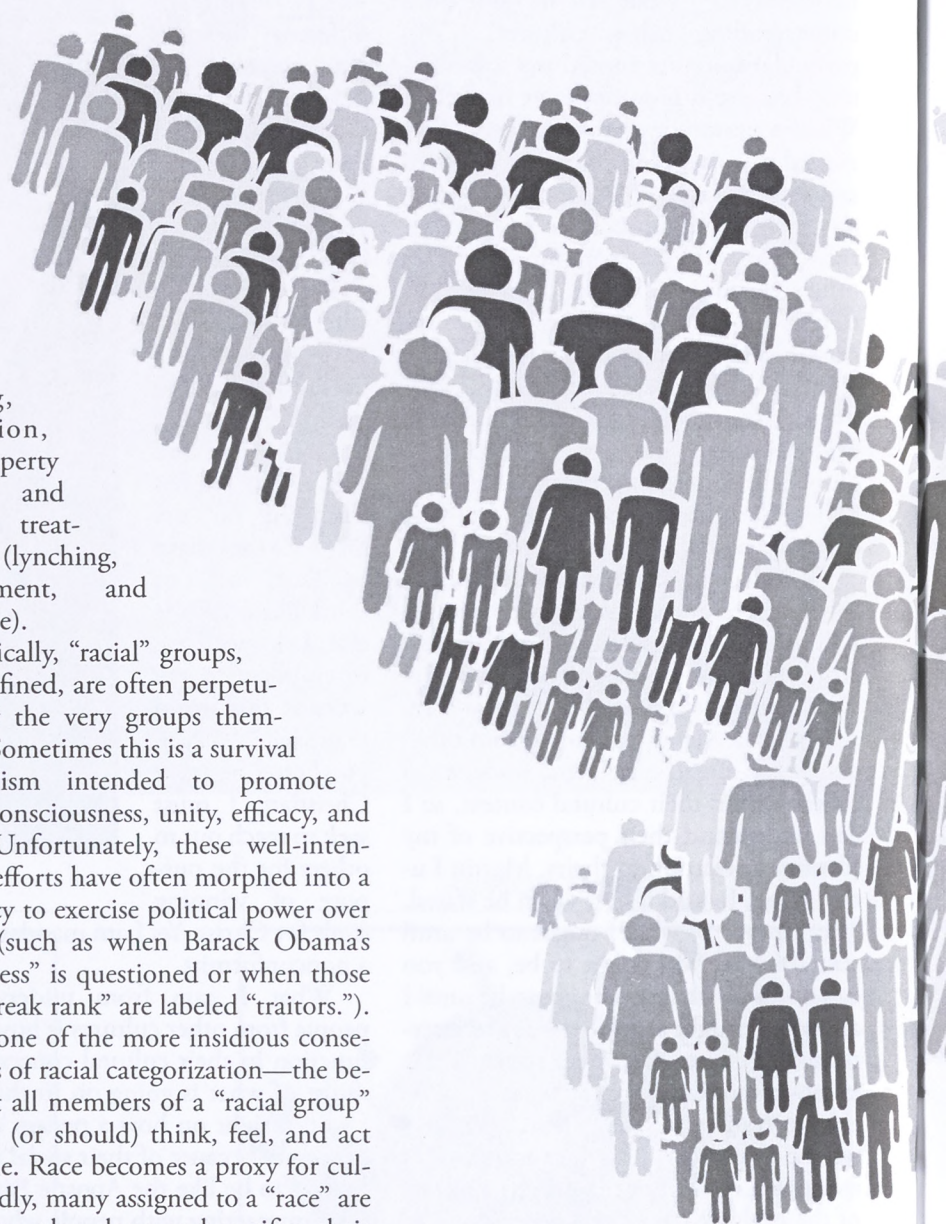
Of course, this has not stopped people from doing it anyway. One classification scheme, developed in the 1950's, subdivided human beings into 30 "races". Which brings to mind another nagging question: "To what end?" Perhaps, as in the case of categorizing butterflies, people have a need to structure and order their environment. But on another level the motivations appear to be far more sinister. History has taught us that once a "racial group" has been identified, negative labels are quickly assigned to the smaller and/or less powerful groups—labels used to justify allocation of societal resources

(voting, education, and property rights) and brutal treatment (lynching, enslavement, and genocide).

Ironically, "racial" groups, once defined, are often perpetuated by the very groups themselves. Sometimes this is a survival mechanism intended to promote group consciousness, unity, efficacy, and pride. Unfortunately, these well-intentioned efforts have often morphed into a tendency to exercise political power over others (such as when Barack Obama's "blackness" is questioned or when those who "break rank" are labeled "traitors."). This is one of the more insidious consequences of racial categorization—the belief that all members of a "racial group" actually (or should) think, feel, and act the same. Race becomes a proxy for culture. Sadly, many assigned to a "race" are willing to play along and sacrifice their own individuality for the comfort and safety of feeling "included" and "fitting in," feelings exacerbated somewhat by feeling rejected by other "races."

More troubling is the failure of most Americans to believe they even think this way, or to believe they harbor any racial bias at all. For example, most Americans will assert that they are not biased against darker-skinned people or against those of "Asian" descent. However, well designed psychological research has repeatedly shown this to be untrue. Perhaps the most striking of such tests, the Implicit Association Test, has demonstrated that the

large majority of Americans (70%) have a preference for "White" people compared to "Black" people and that the majority of Americans feel that "Asian-Americans" are more "foreign" than European-Americans. To try these tests on yourself, visit <https://implicit.harvard.edu/implicit/>. You may find your results unsettling, but the consequences of your remaining uninformed are worse.



ance of Race

by Ted Cosse

a person's ancestors originated because certain diseases tend to have a higher incidence among certain geographic populations. A well known example is sickle-cell anemia, which affects people whose ancestors came from areas such as sub-

to radically revise our concept of "race"). Consider further that while we are each unique individuals, we differ from a random person on the street by only 1 in 1000 nucleotides. Or that while members of a racial group often embrace the group identity to which they have been assigned, doing so fosters unfair stereotyping by those outside (and some-

times within)

the group.

And finally,

consider

that we are

often as-

signed to a

"race" based

on a few

physical/geo-

graphic charac-

teristics; yet we

may find ourselves

having more in common

with persons outside our "race"

than with most of those in it.

If all this makes you wish this whole discussion about race would go away or become more straightforward (as in the case of butterflies), don't hold your breath. Recent scientific and anthropological findings suggest that the discussion (and its complexity) will likely continue. But that's OK if it takes the discussion out of the shadows. What we need is a more honest and open discussion about "race," its definitions, and its consequences. Only then will we begin to come to grips with its true relevance. **S**

Saharan Africa, South America, and the Mediterranean.

Also, classifying people by "race" allows our society to monitor and address the adverse consequences of historically classifying people by "race." How ironic.

Indeed, the entire subject of race is filled with irony and paradox. Consider that, according to the American Anthropological Association, there is far more genetic variation within conventional "racial groups" than between such groups. Consider also that while racial/ethnic/cultural classification is, deservedly, widely criticized and discredited for being arbitrary and subjective and for fostering division, inequity, and oppression, differences in certain genes can be used to reliably situate an individual within a broad geographic region and thereby provide important information regarding one's susceptibility to certain diseases (and in the process prompt us

Irony and Paradox

Thus far I have spent most of my time arguing against racial classification schemes because they have too often been used to divide rather than unite, to enslave rather than to free, and to persecute rather than to love. But of course it isn't that black and white. There is some value, for example, in identifying where

Ted Cosse is a second-year PsyD student. When not finding himself lost in the vast wonders of certain winged insects, Ted enjoys relaxing as an anthropological psychologist. Or watching football.



Going "Beyond Vietnam" with Martin Luther King, Jr.

Opinion by Kent Davis Sensenig

Most Americans still recall the prophetic cadences of Dr. Martin Luther King's legendary "I Have a Dream" speech. This address climaxed the massive March on Washington in 1963, the largest political demonstration in the nation's history up to that time and the catalyst for the momentous passage of the Civil Rights Act of 1964.¹ In his book *An Inconvenient Hero*, Vincent Harding argues that Americans have preferred to keep King frozen in that golden moment on the Washington Mall, rather than engage his increasingly radical critique of the American Way of Life that characterized the last five years of King's public ministry.²

No speech captured the fire of that radical critique more vividly than King's "Beyond Vietnam" sermon, given in the famous Riverside Baptist Church April 4, 1967, exactly one year before his assassination. It is likely not an exaggeration to say that this speech set off a chain of events that got King killed.³ New Testament scholar and peace and justice activist Ched Myers has dubbed this sermon "the most significant public oration in US history" but few Americans have ever heard of it.

Just the fact that King, for the first time, publicly condemned the immorality of the Vietnam War policy of President Lyndon B. Johnson (whose cooperation with King was crucial to the civil rights legislative victories of 1964 and 1965) was significant enough. But King's speech went "beyond Vietnam" to connect the dots between what he called the "demonic triplets of racism, militarism, and materialism" that he saw as cancers destroying the body politic of America and making the USA the "greatest purveyor of violence in the world today."

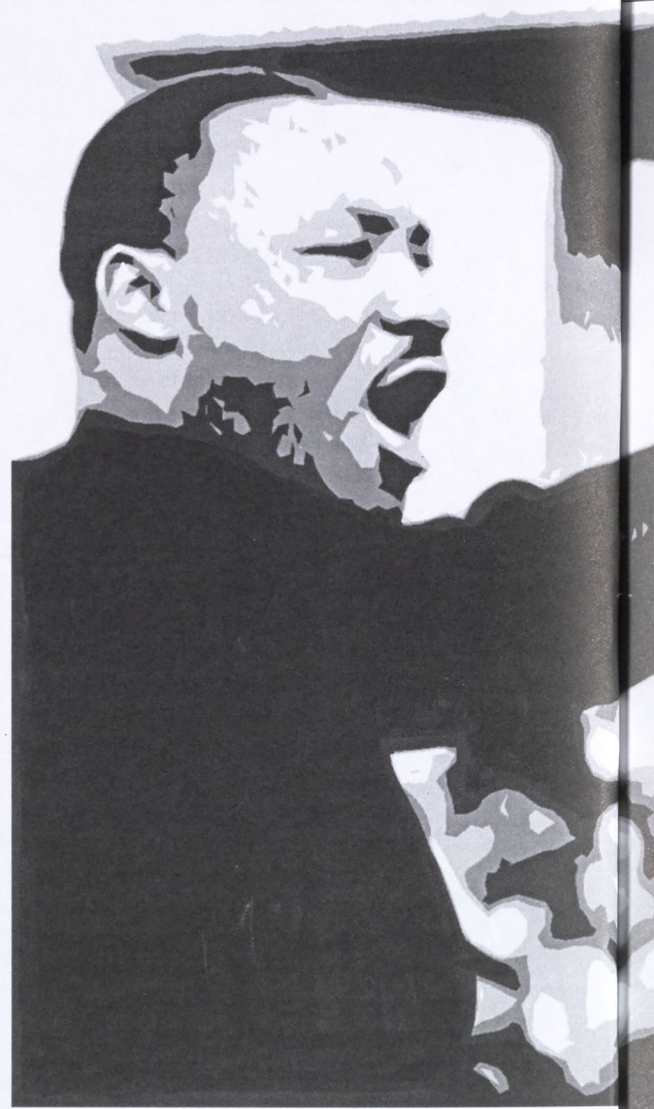
The context for King's speech was highly inauspicious. The civil rights movement he had led to amazing victories a few years earlier had stalled. Revolutionary ferment around the globe was spawning armed liberation movements that directly challenged King's doctrine of nonviolent resistance. At home the influential Student Nonviolent Coordinating Committee (SNCC) was fragmented by the emergence of the Black

Power movement. And following King's awarding of the Nobel Peace Prize in 1964, the US government had escalated its surveillance of King into a constant campaign of infiltration, harassment, and disinformation. FBI chief J. Edgar Hoover was determined to destroy King, whom he saw as "public enemy #1." Furthermore, urban riots in LA (Watts) in 1965 and many other cities in the summer of 1966 had led King to focus increasingly on poverty and the issue of class in America, never a popular subject to raise in polite company (King was supporting striking garbage workers in Memphis when he was shot in 1968, and planning for an interracial "Poor People's March" on Washington later that year.)

King's enemies had always viciously opposed him; but now even many of his former allies had turned against his Jesus-inspired way of enemy-love and Gandhian tactics of "truth-force." King was warned by many of his closest civil rights associates that they would not support him if he came out against the war in Vietnam. They believed the movement should stay focused on domestic issues and that it was political suicide to oppose an American war and alienate the sitting President.

But King knew he had to break his agonized silence and speak out against the war if his movement was to have integrity and his soul was to have rest (That's what makes a prophet a prophet.) From a strictly pragmatist viewpoint, King knew that LBJ's promise that he could provide both "guns and butter" (that is, fund a full-scale foreign war and his "Great Society" programs at home) was a contradictory pipe-dream. King understood that America's massively expanding military-industrial complex was the greatest threat to its domestic "War on Poverty."

King had toured the restive ghettos of the nation pleading for angry young



blacks to work for justice and a better life for their communities via non-violence. But they repeatedly challenged him, "why should we solve our problems with nonviolence, when the 'best and the brightest' of American leadership seeks to resolve its conflicts in south-east Asia with brutalizing force?" King knew he couldn't tell the disenfranchised poor to lay down their weapons if he wasn't willing to tell a super-power American state the same. Some of his closest advisors—like his wife Coretta and the above-mentioned Vincent Harding (who wrote much of the "Beyond Vietnam" speech)—insisted that the "soul of America" and the civil rights movement was at stake on this matter of war and peace. So King



King declared that the country had “gone mad on war,” and that “America would never invest the necessary funds or energies on rehabilitation of its poor so long as adventures like Vietnam continued to draw people and skills and money like some demonic suction tube. So I was increasingly compelled to see the war as an enemy of the poor and to attack it as such.” King also noticed it was the poor and people of color who disproportionately fought and died in America’s wars, and noted the irony that minorities had greater opportunities in the military than civil society yet were enforcing a racist foreign policy, thus “adding cynicism to the process of death.” While warning that “if America’s soul becomes totally poisoned, part of the autopsy must read Vietnam,” he also insisted that Vietnam “was but a symptom of a far deeper malady within the American spirit.” If we didn’t address the root cause of the disease, proclaimed King, protest against Vietnam would be succeeded by protest against American wars in a dozen other regions of the globe, *ad infinitum*.

And what was the solution to the American disease for King?

He believed “we must rapidly begin the shift from a ‘thing-oriented’ society to a ‘person-oriented’ society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets

of racism, materialism, and militarism are incapable of being conquered.” King’s analysis prophetically brought into full view the forces of corporate globalization that are much more powerful today than they were in 1967.

And being a pastor’s son and clergyman himself—who had led one of the most significant “faith-based initiatives” in American history—it is not surprising King saw a special role for people of faith in addressing America’s ills. He said, “we must rejoice...for surely this is the first time in our nation’s history that a significant number of its religious leaders have chosen to move beyond the prophesying of smooth patriotism to the high grounds of a firm dissent based upon the mandates of conscience and the reading of history...Perhaps a new spirit is rising among us.”

May it be so today, as we remember America’s greatest prophet and statesman and keep alive his memory in churchly and national deeds, not just honorific words. **S**

gave the speech. He was rapidly attacked by the press, the President, and too many of his allies alike.

But what a speech it was. See if it has any resonance for us today, especially if one substitutes “Iraq” for “Vietnam.”

Kent is glad that a great American like Vincent Harding once counted himself a Mennonite, but saddened that lingering white racism led Vincent out of the church.



1. Fewer Americans know that the key behind-the-scenes organizer of the March, Bayard Rustin, was a gay, socialist, African-American Quaker! In the Cold War era of the time—just emerging from the fever of a hysterical McCarthyism—such an identity represented a quadruple “whammy”! MLK’s “beloved community” did not exclude the contributions of such outcasts, even if Rustin’s role was kept on the “down low.”

2. Harding is a highly respected African-American civil rights historian. A key consultant to PBS’s award-winning “Eyes on the Prize” series, Vincent and his wife Rosemary were close collaborators and friends of the Kings in Atlanta in the 1960s.

3. In 1999 the King family brought a civil suit calling for an independent investigation of MLK’s killing. They remain convinced there is unexplored evidence of a broader conspiracy against King’s life beyond the triggerman James Earl Ray, a conspiracy involving agents of the local, state, and federal governments.

Dream Deferred

Continued from page 1

illustration. I asked him to explain the difference in treatment I receive from retailers when I wear sweatpants and a hoodie as opposed to a nice, fancy attorney's suit. Further solidifying my assertion, I explained to him that it was that very same "crossover" appeal in music that has caused a "cultural genocide" in my community. In other words, I often have to answer cultural questions that I know little to nothing about. It saddens me that the color of my skin often presupposes that I am current on slang terminology. Further, I find myself having to debunk cultural assumptions that are made from other peoples' media-driven perception of who I should be and how I should act. So I asked if that crossover appeal really demonstrated the eradication of the color/gender divide. He told me that he never thought of it that way and understood my angst regarding his assertion.

In the 21st Century we have a strong proclivity to believe that lines of racial and gender inequality have been erased by legislative and judicial declarations. Just because there has been a judicial decree implementing integration does not mean that integration has occurred de facto. Immediately after the famous *Brown vs. Board of Education* desegregation decision, Alabama Governor George Wallace personally stood in the doorway of the halls of the University of Alabama to deny two black students access to school facilities. In fact, did you know that it took a second declaration by the Supreme Court in the *Brown vs. Board of Education* case in order to actually implement its previous decision? It was not until the Court decided that its decree was to be carried out with "all deliberate speed" that many of the walls of segregation in schools began to fall down.

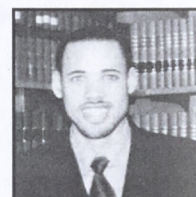
What does this have to do with seminary (and the Church even for that matter)? I propose that it has everything to do with it. I assert that the supercilious behavior of the Brown period is not absent among followers of Christ today. We have several "George Wallaces" in our churches. Although these individuals do not physically deny entrance to their churches to certain individuals,

they erect certain cultural and social barriers that we must examine if we are really going to live out King's dream. Are we willing to re-evaluate our worship services to reflect cultural diversity? Everyone who may come through the doors of our churches may not be familiar with Hillsong United, Matt Redman, or Chris Tomlin. Would you be willing to learn and implement African-American/Hispanic spirituals and songs in your services? Do worship/speaker schedules at our campus chapel service reflect the diversity of Fuller's community or are they one week fulfillments of "obligations" and observances? I went to a service at an Anglican church last year as part of a project in my Christian Worship class. It just so happened to be Martin Luther King, Jr. Day at the church. I was excited to see familiar African-American hymns in the order of service. However, I could not help but think what the other fifty-one weeks of the year looked like. To be honest, the same goes for the African-American community. We must be willing to embrace the culture of others. We have to be willing to cast off bitterness and hatred for past wrongdoings and search for avenues of reconciliation. We speak often of ecumenism in the Church, but outside of doctrine and denominations, what can be said of cultural ecumenism among believers?

I will add, though this may be theologically unsound, that Christ himself had a deferred dream. That dream is found in his prayer in John 17:21: "...that they all may be one." Do we honestly reflect that oneness in the body of Christ? Is it possible that this prayer of Christ remains unanswered? I am a strong proponent that unity is demonstrated through diversity. The Apostle Paul dealt with division often. Believers were divided on several topics. What do we eat? What do we wear? The role of women was questioned. What of these new Gentiles? Should they be circumcised? Many of these questions still play themselves out today. Paul dealt with these inquiries (at least with respect to race, gender and social issues) in a short passage found in Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither

male nor female, for you are all one in Christ Jesus." In light of our celebration of King's life I wanted point out the need for perspicacious individuals who have their fingers on the pulse of the dreams of Dr. King and Christ. Who will continue to address the social injustices that King spoke of in his speech on that August day in 1963? In light of "Jena 6" and issues of the disparate treatment of minorities in the justice and economic systems who will, like King, assert that the time has come "to lift our nation from the quicksand of racial injustice to the solid rock of brotherhood...[and] make justice a reality for all of God's children?" Who will ask the questions that are germane to the issues of unity in the body of Christ? Where are those who will serve as veracious witnesses regarding deferred dreams? So, what really does happen to a dream deferred? I'll leave that up to you all to answer. **S**

John is a second-year SOT student who dreams big dreams—including signing a lucrative NBA contract this year with the Lakers. Hey, who said he couldn't have a dream?





FULLER HAPPENINGS



Friday Night Music and Art at Coffee by the Books:

Jan. 18: Justin Fung.

Jan. 25: Christina Young and Friends.

If you would like to play an open spot please contact Amy at fridaynightmusic@gmail.com. Upcoming Art: Kelly Pace starting the week of February 3, reception to follow Friday February 8.

"Anabaptism in a Latino/Latin American Context"

Thurs. Jan. 24, 10-11 am,
Faculty Commons (Payton 100).

Everyone is welcome to this forum sponsored by Anabaptist Perspectives. Cookies provided! Dr. Juan Martinez will present. For more information please contact Jennifer at pmcweb.org.

Ministry Enrichment Seminar: Self-care for Pastors: Attending to the Mind, Body and Spirit. Mon., January 28, 11am-1pm, Conference Room 220 (2nd Floor, 490 E Walnut St.). Dr. Alexis Abernethy will present.

Ministry Enrichment Seminar: Understanding Hospital Chaplaincy: How to Prepare for CPE. Fri., February 2, 11am-1pm, Payton 101. Rev. Cheri Coleman, Chaplain at Methodist Hospital, Arcadia, California will present.

Ministry Enrichment Seminar: Recognizing and Helping Those with Mental Illness in the Church. Thurs., February 7, 12-2pm, Payton 101. Rev. Dr. James Stout, author of *Bipolar Disorder: Rebuilding Your Life* will present.

INTERSEM is a common retreat for Roman Catholic, Protestant and Jewish seminarians. Students from Hebrew Union College, American Jewish University, Mt. Angel, St. John's, Fuller and the School of Theology at Claremont will meet in Malibu February 10-11. The theme is "Struggles

and Blessings: Encounters with our Traditions" and also provides the opportunity for everyone to observe and debrief an event of worship as organized by members of the other traditions present. If you have never been to Mass, or a Torah Service, here's a chance. Students who are interested can find more information at http://web.mac.com/afstein/Intersem_/Welcome.html. They can download the registration brochure as well.

Ministry Enrichment Seminar: Hospice Chaplaincy. Wed, February 20, 11am-1pm, Conference Room 220 (2nd Floor, 490 E Walnut St.). Pamela Wright, LCSW; Jason Medina, MDiv; and Cynthia Pierce, MDiv (VITAS) will present.

Hispanic Summer Program 2008 June 28 - July 11, 2008, Mundelein, IL. Hispanic and non-Hispanic students welcome! Fuller students will receive four seminary credits, airfare, room and board for only \$275.00. For more information, contact Emily Romero: hisp-ministries@dept.fuller.edu or check out the website: www.hispanicsummerprogram.org. You must apply before January 31.

Installation of Dr. Marianne Meye Thompson into the George Eldon Ladd Chair of New Testament in the School of Theology. Tues., March 11, 10:00-10:50 am. Dr. Meye Thompson will speak on "What Holds the Bible Together."

SOP Free Therapy. The School of Psychology is offering free individual therapy to a limited number of students and their family members on a first-come first-serve basis. Therapy is provided by supervised students earning a doctoral degree in clinical psychology. Ideal for relationship issues, life transitions, personal growth, stress, sadness, anxiety, self-esteem, and identity issues. Duration of therapy will be determined by need, limited

only by the duration of the academic year. For more info, contact Fuller Psychological and Family Services at 626.584.5555.

Vocational Chaplain. Don't know where God is calling you? Want someone to talk to about your future? Career Services now has a Chaplain for Vocational Discernment. Please contact Allison Ash at 626.396.6027 or chaplain.ash@mac.com for more information.

Tickets to Amusement Parks: Student Life and Services sells tickets to Disneyland (2-fer tickets \$65 adults, \$55 children) Legoland (\$42) and Universal Studios (\$42). Come by our office on the 2nd floor of the Catalyst, or call 626.584.5435.

Disability Seating Accommodation

The Access Services Office (ASO) appreciates your cooperation in ensuring that chairs and desks labeled "ASO Disability Accommodation: DO NOT REMOVE" are left in their designated places. To assist students with a documented disability, the ASO places chairs and desks in specific locations throughout the classrooms each quarter. This furniture is labeled and placed based on the needs of an individual classmate. It is very important to your classmate that the labeled furniture remain where it is placed. Questions on this matter can be directed to ASO at 626.584.5439 or at aso-coordinator@dept.fuller.edu.

FREE "Books & Culture Magazine" While supplies last, get your current issue (Jan/Feb 2008) from the Fuller Bookstore or Student Life & Services (2nd floor of the Catalyst)

SERVICES

Auto Repair. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service. 1477 E. Washington Blvd., Pasadena. Call 626.798.4064 for an appointment.

Auto Collision Repair. 5 minutes west of Fuller. Owned by family of Fuller graduate for 25 years. Discount for students! Columbia Auto Body. 1567 Colorado Blvd. 323.258.0565. Ask for John or Paul.

Thinking of Pursuing a Career as a Professional Classroom Teacher? Call Tim Brooks at Teacher Tutoring Services at 213.248.6343.

Rings, Diamonds, and Things! Walter Zimmer Co. is a jewelry design, manufacturing, and repair business founded in 1917 and located in the jewelry district of downtown Los Angeles. Owner Mel Zimmer is a longtime member of Glendale Presbyterian Church. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Phone Mel's son Ken at 213.622.4510 for information. Also visit our website: www.walterzimmer.com.

Furnished Room for Rent: Private parking, kitchen, laundry, large pool. Female only; \$650. Contact: Mrs. Valle. 626.791.0270.

Massage Therapy. Susan Young is a nationally certified massage therapist, ready to serve you in nearby La Cañada. Liked by many at Fuller, she is part of the Fuller community herself. Call 626.660.6856 and visit www.relaxhealgrow.com.

Do You Need Mortgage Financing for a Home Purchase or Refinance? Contact Fuller alum Laurie Lundin at Vista Financial Advisors. 626.825.6173. llundin@earthlink.net.

J&G Auto Service. Complete auto repair. Brakes, tune-up, mufflers. Certified Smog Station. 1063 E. Walnut St. 626.793.0388. Monday - Friday, 8 am - 5:30 pm

Psychology Research Problems Solved! Fuller SOP PhD alumnus with 20 years experience as a statistician for thesis and dissertation consultations. Worked on hundreds of projects. Teaches graduate research courses. Designing "survivable" research proposals a specialty. Methods chapter

tune-ups. Survey development. Provides multivariate data analysis using SAS or SPSS. Statistical results explained in simple English! Assistance with statistical table creation and report write-up. Final oral defense preparation. Fuller community discounts. Call for free phone consultation. Tom Granoff, PhD. 310.640.8017. E-mail tgranoff@lmu.edu. Visa/Discover/ MasterCard/ AMEX accepted.

The Services section of the SEMI is for announcing services and events not offered by Fuller. Individuals are personally responsible for evaluating the quality and type of service before contracting or using it. The SEMI and Student Life and Services do not recommend or guarantee any of the services listed.

prayer retreats

God's Whisper
the gift of silence

winter

January 19



fuller prayer retreats at the Arboretum

In the midst of the busyness of life, we need times of rest and renewal in solitude with God. Fuller Prayer Retreats seek to provide space to pray and meditate on Scripture as we enjoy the beauty of God's creation. This year, the Student Life and Services office at Fuller Seminary is offering six prayer retreats at the Los Angeles Arboretum, a beautiful 127 acre botanical garden, located a few miles from campus.

LOCATION:

Meet in the Catalyst and we will carpool to the Arboretum

COST: This includes the Arboretum fee.

\$10 per student (with student ID)

\$12 per retreatant (without student ID)

TIME SCHEDULE:

8:30-9am:	Registration and Refreshments in the Catalyst
9:00-9:30am:	Meditation and Prayer Materials
9:30-10am:	Travel to Arboretum
10am-12pm:	Prayer in Solitude
12pm:	Group sharing and return to campus by 12:30

CONTENT:

The meditation will be a brief sharing on areas related to spiritual formation, such as silence, prayer, contemplation, lectio divina, social justice, mission, spirituality, community, and creation. A Scripture text will be at the center of each meditation. Retreat participants will be given prayer materials, which can be used for further reflection during the time of solitude at the Arboretum. Music, liturgy, and other creative art forms may be incorporated into the sharing time.

Chris Murphy (M.Div. 2002),
a certified Spiritual Director and Fuller staff member,
will be leading these retreats.